

was a tool with which to eat, and it required cultivated skill to handle it properly. Salt and mustard still presented problems, —

knife or fingers ? Each one brought his own knife.

494. Honor, seemliness, common sense, conscience. Honor,

common sense, seemliness, and conscience seem to belong to the

individual domain. They are reactions produced in the individual

by the societal environment. Honor is the sentiment of what

one owes to one's self. It is an individual prerogative, and an

ultimate individual standard. Seemliness is conduct which befits

one's character and standards. Common sense, in the current

view, is a natural gift and universal outfit. As to honor and

seemliness, the popular view seems to be that each one has a

fountain of inspiration in himself to furnish him with guidance.

Conscience might be added as another natural or supernatural

"voice," intuition, and part of the original outfit of all human

beings ] as such. If these notions could be verified, and if they

proved true, no discussion of them would be in place here, but as

to honor it is a well-known and undisputed fact that societies

have set codes of honor and standards of it which were arbitrary,

irrational, and both individually and socially inexpedient, as ample

experiment has proved. These codes have been and are impera-

tive, and they have been accepted and obeyed by great groups of

men who, in their own judgment, did not believe them sound.

Those codes came out of the folkways of the time and place.

Then comes the question whether it is not always so. Is honor,

in any case, anything but the code of one's duty to himself which

he has accepted from the group in which he was educated ?

Family, class, religious sect, school, occupation, enter into the

social environment. In every environment there is a standard of honor. When a man thinks that he is acting most independently, on his personal prerogative, he is at best only balancing against each other the different codes in which he has been educated, e.g. that of the trades union against that of the Sunday school, or of the school against that of the family. What we think "natural" and universal, and to which we attribute an objective reality, is the sum of traits whose origin is so remote, and which we share with so many, that we do not know when or how we